



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Tzaddik Daled

- **Rava** said, he heard from his Rabbeim that the sun travels 6,000 paryaos across the sky every day. Based on that, we can determine that the height that the sun travels (up to sunrise and then back down for sunset) is 1,000 paryaos. We can determine this because **Rabbah bar bar Channa in the name of R' Yochanan** said, a person can walk 40 mil each day – 5 mil from alos until netz (the time it takes the sun to rise in the sky), 30 from netz until sunset, and 5 from sunset until nighttime. We see that the time it takes the sun to rise is 1/6 of the day. Therefore, if the sun travels 6,000 paryaos, it must travel 1,000 paryaos up.
 - **Q:** In a Braisa, **R' Yehuda** says that a person walks only 4 mil from alos to netz, 32 mil from netz until sunset, and then 4 mil from sunset until nighttime, which means that the time period is only 1/8 of the time it takes for the sun to travel across the sky!? **A:** This is clearly a **TEYUFTA** of **Rava**, and clearly a **TEYUFTA** of **Ulla**.
 - It could be that this is not problematic for **R' Yochanan**. He may say that the Braisa agrees with him that a person can walk 40 mil each day, and it was **Ulla and Rava** who broke out the 40 mil and were mistaken in how they broke it out.
 - It could be this is not problematic for **R' Chanina**, who learned from a pasuk that a person can travel 5 mil from alos until netz, because that pasuk dealt with people who were rushing, and they therefore may have been able to travel a farther distance than is typical.
 - **Q:** A Braisa says, Mitzrayim, which is 400x400 paryaos, is 1/60 the size of Kush, which itself is 1/60 of the world. We see the world is considerably larger than the 6,000 paryaos that **Rava** had said it was!? **A: TIYUFTA.**
 - **Q:** **R' Nosson** says, all of civilization exists under one star. This can be proven by the fact that no matter where in the world one is, the star always seems to be directly overhead. The civilized part of the world is more than 1,000 paryaos wide, which means that a single star is that size as well. Given that there are thousands of stars, the path of the sun must be much more than 6,000 paryaos!? **A: TIYUFTA.**
 - **Q:** A Braisa says, the constellation of Eglah is north of the equator and that of Akrev is to the south, and all of civilization exists only between the two (north of Akrev and south of Eglah). It takes the sun one hour to pass over all of civilization (the hour straddling chatzos, when the sun seems directly overhead). The Braisa seems to say that the path of the sun is 12x the size of civilization, which is much larger than **Rava** had said!? **A: TIYUFTA.**
 - **Q:** **R' Yochanan ben Zakai** said, a Bas Kol said to Nevuchadnetzar, how can you think you will come up to Heaven!? From Earth to Heaven would take 500 years of travel, and the same would be to travel through each of the 7 Heavens!? Now, we know that the size of the Earth is equal to the height to Heaven. If so, it would take a person 500 years to walk the Earth. Given that one can travel 40 paryaos each day, that means that Earth is much larger than **Rava** had said it was!? **A: TIYUFTA.**
- The Jewish sages would say that the “wheel” of the constellations remains stationary, but the constellations move somewhat. The gentile sages say that the “wheel” of the constellations turns, but the constellations remain stationary in their position in the “wheel”.
 - **Rebbi** said, the Jewish sages must be correct, because we never find that Eglah is in the south or Akrev is in the north, which must mean that the “wheel” does not turn (if it did, it would result in such movement of position).

- **R' Acha bar Yaakov** asked, it may be that it does in fact turn, without total movement of the bodies, like the turning of the pivot in respect to the door, or the 2 parts of the mill stones.
- The Jewish sages say that the sun travels below the sky during the day (and is therefore visible) and above the sky at night (which is why it is not visible). The gentile sages say that the sun travels below the sky during the day and below the ground during the night.
 - **Rebbi** said, the words of the gentile sages seem more reasonable, because it explains why the springs are warmer during the night (because the sun heats up the water from underneath).
- A Braisa says, **R' Nossan** said, in the summer the sun travels high above the earth, which is the why the world is hot, but the springs are cool. In the winter, the sun travels low in the sky (off to the side), which is why the world is cold, but the springs are warm.
- A Braisa says, during Nissan, Iyar and Sivan, the sun travels in the mountains, to melt the snow. During Tammuz, Av and Elul, the sun travels over civilization, to ripen the crops. During Tishrei, Cheshvon, and Kislev, it travels over the water to dry up the rivers. In Teves, Shevat and Adar, it travels over the desert, so as not to dry out the planted seeds.

V'R' ELIEZER OMER M'ISKUPAS...

- **Q: R' Eliezer** says, even though he is right outside the Azarah, and can come in, we don't tell him that he must, and he is not chayuv kares for failing to bring a Pesach. However, **R' Eliezer** says in a Braisa says that if one can get a bris and doesn't, he is chayuv kares for not bringing a Pesach!? **A: Abaye** said, the permit of not being there only applies to one who is not in the Azarah, not to one who is passul for any other reason (he is tamei or doesn't have a bris). **A2: Rava** said, we find a machlokes regarding what **R' Eliezer** said. Some say he said "far away" means he must be out of Yerushalayim, but **R' Yose the son of R' Yehuda in the name of R' Eliezer** said, that outside the Azarah is considered "far away". Therefore, the Braisa that says that one without a bris will get kares may actually follow a third opinion as to what exactly **R' Eliezer** held, and which holds that he will only not be chayuv kares if he cannot make it to the Azarah in time to bring a Pesach. According to that, one who can get a bris and bring a Pesach, and does not do so, would be chayuv kares.
 - A Braisa that says, when determining if the tzibbur is tamei we look at whoever is actually in the Azarah, must follow the shita of **R' Yose the son of R' Yehuda**.

AMAR LO R' YOSE LEFIKACH...

- **R' Yose Haglili** said in a Braisa, the word "derech" in the pasuk when taken alone, would suggest that the person must be 2 or 3 days away. However, the pasuk says "u'vaderech lo haya", which teaches that he need not be far away. Even just outside the Azarah is considered "far away" for this purpose and he would therefore not be chayuv kares for not bringing a Pesach.